

**The schoole**  
of Vertue, and booke of  
good Nourture for chyldren, and  
youth to learne theyr dutie by,  
Newely perused, corrected,  
and augmented by the  
first Vinctour.

**E. S.**

With a briefe declaration of the  
dutie of eche degree.

Anno. 1557.

Dispise not counsel, rebuking folly  
tyme it as, nedefull and holy.

Printed at London in Pauls  
Churchyarde at the signe of  
the Hedghogge by  
Wylliam Seares.

**T**he Auctours name  
in berdyt.

S

S

S

S

S

S

S

**S**pe well some wylt  
by this my labour

Every man yet

wylt not say the same

Amonge the good

I doubt not fauour

God them forgene

For it me blame

Eche man I wythe

It shall offende

Heade and then iudge

Where faulte is amende

Face ait Tace.

The schoole of vertue.

**F**irst in the mornynge  
when thou dost awake

To God for his grace  
thy petition then make.

This prayer folowynge  
vse dayly to say

Thy harte lystynge vp  
Thus begyn to pray.

**T**he mornynge  
prayer.



God from whom  
al good gifts procede  
To thee we repaie  
in tyme of our nede  
That with thy grace

thou wouldest be endue

Vertue to folowe.

and byce to exchue:

Hearc this our request

and graunt our desyre

A.ii.

Glorye

## The schoole

O lord moste humbly  
we do the requyre.  
This day vs defende  
that we walkynge aryghe  
May do the thyng  
acceptable in thy syght.  
That as we in peates  
And body do growe  
So in good vertues  
we may lykewyse flowe  
To thy honour  
and ioy of our parentes  
Learninge to lyue well  
and kepe thy cōmaundmentes.  
In flyng from all  
Vice synne and cryme  
Applyinge our bookes  
not losynge our tyme.  
May fructifye and go forwarde  
here in good doyng  
In this vale of miserie  
vnto oure lyues endynge.  
That



of vertue.

**T**hat after this lyfe  
here transitory  
we may attayne  
to greater glozy.

**T**he Lordes prayer then  
se thou recyte

**S**o blyng to do  
at moynynge and nyght.

**H**owe to order thy selfe when  
thou ryllest, and in appa-  
relynge thy body,  
Capitulo.i.

**F**lye euer slouth  
and ouer much slepe  
**I**n health the body  
therby thou shalte kepe.  
**M**uche slepe ingendereth  
diseases and payne  
**I**t dulles the the wyt  
and hurteth the brayne.

**Cato.**

**I.iii.**

**Early**

The schoole

Early in the mornynge  
thy bed then for sake  
Thy rayment put on  
thy selfe redy make,  
To cast vp thy bed  
It shalbe thy parte  
Els may they say  
that beastly thou art.  
So to departe  
and let the same lye  
It is not seemynge  
noꝝ yet manerly  
Downe from thy chamber  
when thou shalte go  
Thy parentes salute thou  
and the famely also  
Thy handes se thou washe  
and thy hed keame  
And of thy rayment  
se toꝝne be no seame  
Thy cappe fayre brusht  
thy hed couer than  
takynge

of vertue.

**T**akyng it of

In speakyng to any man.

**C**ato doth counsel thee

Cato.

thyne elders to reuerence

**D**eclaryng therby

thy dutye and obedience.

**T**hy thyfte coler fast

to thy necke knytt

**C**omely thy rayment

loke on thy body syt.

**T**hy gyrdell about

thy wast then fasten

**T**hy hose fayre rubd

thy shoues se be cleane.

**A** napkyn se that

thou haue in redines

**T**hy nose to clense

from all fylthynes.

**T**hy nayles yf nede be

se that thou payre

**T**hyne eares kepe cleane

thy teath washe thou fayre.

A.iiii.

36

## The schoole

It ought about thee  
chaunce to be tozne  
Thy frendes therof shewe  
howe it is worne.  
And they wyl newe  
for thee prouyde  
Or the olde mende  
In tyme beinge spyde.  
This done thy setchell  
and thy bokes take  
And to the scole  
haste see thou make.  
But ere thou go  
with thy selfe forthynke  
That thou take with thee  
pen paper and ynke.  
For these are thynges  
for thy study necessary  
Forget not then  
with thee them to cary.  
The souldiar preparynge  
hym selfe to the fielde

Leaues

of vertue.

Leaues not at home  
his sworde and his shield.  
No more shulde a scole  
forget then truly  
what he at scole  
shulde nede to occupy.  
These thynges thus had  
Take strayght thy way  
Unto the schole  
without any stay.

Howe to behaue thy selfe in going  
by the streete and in the  
schoole. ii.

I A goynge by the way  
and passynge the strete  
Thy cappe put of  
Salute those ye mete  
In geuyng the way  
to suche as passe by  
It is a poynte  
of ciuilltie.

Isocra.

Cato.

A. b.

And

The schoole

And thy way fortune  
so for to fall

Let it not greue thee  
thy felowes to call

When to the schole  
thou shalt resort

This rule note well

I do the exhort.

Thy master there beyng

Salute with all reuerence

Declarynge thereby

thy dutye and obedience.

Thy felowes salute

In token of loue

Lest of inhumanitie

they shall thee reproue.

Unto thy place

appoynted for to sit

Straight go thou to

and thy satchel vnknytt

Thy booke take out

thy lesson then learne

Humble

of vertue:

Humbly thy selfe

Behaue and gouerne.

Therein takynge payne

with all thyne in dustry

Learnyng to get

thy booke well applye .

All thynges seme harde

when we do begyn

But labour and diligence

yet both them wynn.

Virgil.

We ought not to recken

and coumpt the thyng harde

That byngeth ioye

and pleasure afterwarde

Leaue of then labour

and the lacke rue

Lament and repent

when age doth insue.

Deades that deserued

fame and greate praysse

Buried had ben

we se in oldedayes.

¶

The schoole

If letters had not then  
brought them to lyght  
The truth of suche thynges  
who coude nowe respyght  
Applye thy minde  
to learnynge and scyence

Cato.

For learnynge in nede  
wyl be thy defence  
Nothynge to science  
compare we may well

Cicero

The sweetenes wherof  
all thynges doth excell.

And Cato the wyse  
this worthy sayinge hath

Cato.

That man wantinge learnynge  
is as the image of death.

Aristot.

The rootes of learnynge  
most bytter we deme

The fruites at last

Moste pleasaunt doth seme.

Then labour for learnynge  
whyle here thou shalt lyue

The



of vertue.

The ignoraunt to teache  
and good example geue.  
So shalte thou be thought  
A membze most worthy  
The common welth to serue  
In tyme of necessitie.  
Experience doth teache  
And shewe to thee playne  
That many to honour  
By learninge attayne.  
That were of byrthe  
But symple and bace  
Suche is the goodnes  
Of Gods spectall grace.  
For he that to honour  
by vertue doth ryse  
Is double happy  
and counted most wylse.  
If doubte thou doest  
Desyre to be toulde  
No shame is to learne  
Beinge neuer so oulde.  
Igno=

The schoole

Ignoraunce doth cause  
Great errors in vs  
For wantynge of knowledge  
Doubts to discusse  
Then learne to discern  
the good from the yll  
And such as thee warne  
Bere them good will.  
When from the schoole  
ye shall take your waye  
O: orderly then go ye  
twoo in aray  
your selues matchynge  
So equall as ye may  
That men it seynge  
May well of you saye.  
In commendynge this  
your laudable wayes  
whiche must nedes sounde  
to your great prayse.  
Not runnyng on heapes  
as a swarme of bees

of vertue.

As at this day  
Euery man it now sees.  
Not vsynge but refusynge  
Suche foolyshe toyes  
As commonly are vled  
In these dayes of hopes.  
As hoopynge and halowynge  
as in huntynge the fore  
That men it hearynge  
Deryde them with mockes.  
This foolysshnes forsake  
this folly exchewynge  
And learne to followe  
this order insynge.  
In goynge by the way  
Nether take noz tangle  
Take not noz gale not  
at euery newe fangle.  
But soberly go ye  
with countenance graue  
Humble ye your selues  
towards all men behaue.  
Hocra.  
Be

The schoole

Be free of cappe  
and full of of curtesye  
Greate loue of al men  
you shall wyn therby  
Be lowly and gentyll  
and of meke moode  
Then men con not  
but of you say good  
In passynge the strete  
Do no man no harme  
Use thou few woꝝdes  
and thy tounge charnie.  
Then men shal see  
that grace in the groweth  
From whom bettues  
So abundantly floweth  
When thou arte come  
where thy parentes do dwell  
Thy leaue then takynge  
Wyd thy felowes farewell.  
The house then entrynge  
In thy patence presence  
Humbly

of vertue.

Humbly salute them  
with all reuerence.

Howe to behaue thi selfe in ler:  
upnge the table; Cap. iiii

**V**hen thy parentes do come  
to the table shall yet

In place be ready

For the purpose moſte yet  
with ſober countinaunce

Lokynge them in the face

Thy handes holdynge vp  
this begyn grace.

**G**ue thanks to God  
with one accorde

For that ſhall be

Set on this boorde.

And be not careful

what to eate

To eche thyng luyng

the Lorde ſends meate.

For ſoode he wyl not

Se you perſhe

Grace  
before  
meate.

B.i.

But

The schoole 10

But wyl you fede  
Foster and cheryshe,  
Take well in worth  
what he hath sent  
At this tyme be  
ther with content  
Praysynge God.

**T**hotreatablie speaking  
as possibill thou can  
That the hearers therof  
May thee understan  
Grace beynge sayde  
Lowe chelle make thou  
Sayynge muche good  
May it do you  
Of stature then  
yt thou be able  
It shall become thee  
to setue the table,  
In byngynge to it  
Suche meate as shall neede

of vertue

For thy parente vpon  
that tyme to fede.  
Disches with measure  
thou oughtest to sell  
Els mayste thou happen  
thy scrupel to spell.  
On theyr apparell  
Or els on the cloth  
whiche for to doe  
wolde moue them to wrath.  
Spare trenchers with napkins  
haue in redynes  
To serue afterwarde  
If there come any gelle.  
Be circumspecte  
see nothyng do wante  
Of necessary thynges  
that there be no skant.  
As breade and ozenke  
se there be plente  
The borders with bones  
Ofte se thou emptie.

W ii

31

The schoole

At hande be ready  
If any do call.  
To fetch he or take vp  
If ought fortune to fall.  
When they haue done  
then ready make  
The table vp layze  
In order to take  
Fyrste the faulte  
So that thou couer  
Dawng by thee.  
Eyth er one or other  
thynges from thy handes  
then to conuaye  
That from the table  
thou shalt take awaye.  
A boyder vpon  
the table then haue  
The trenchers and napkyns  
therein to receaue  
The croones with a napkyn  
together them swepe



of vertue.

It at the tables ende  
In a boyder them kepe.  
Then befoze eche man  
A cleane treanchour lay  
The best fyfte seruyng  
As iudge thou soone may.  
Then cheese with fruite  
On the table set  
With Bisketes oz Carowayes  
As you may get.  
Wyne to them fyll  
Els ale oz beere  
But wyne is metest  
If any there were.  
Then on the table  
Attende with all diligence  
It for to boyde  
When done haue thy payence  
Eche syde of the clothe  
Do thou tourne in  
Foldynge it vp  
At the hygher ende begin  
B.iii. A cleane

The schoole boye

**A** cleane towell them  
On the table spreade  
**T**he towell wantynge  
the cloth take in steade  
**T**he bason and ewer  
to the table then bringe  
**I**n place convenient  
theyr pleasure abydyng  
**W**hen thou shalt see  
them redy to washe  
**T**he ewer take vp  
and be not to rashe  
**I**n powryng out water  
More then wyl suffise  
**T**he table then boyde  
that they may ryse  
**A**ll thynges thus done  
forget not thy dutie  
**B**efore the table  
Make thou lowe curtie

**Holme**

of vertue.

**H**owe to order thy selfe  
syttyng at the table.

Capitulo. iiii.

**O** Chyldren geue care  
your duties to learne  
Howe at the table

you may your selues gouerne.

Presume not to hyghe

I say in no case

In syttyng downe

to thy betters geue place.

Suffer eche man

firste serued to be

For that is apoynte

Of good curtelie.

When they are serued

then pause a space

For that is a sygne

of nourture and grace.

Saulte with thy knyfe

then reache and take

Secre.  
Lato.

Bill

the

The schoole

The breade cut fayre  
And do not it breake.  
Thy sponne with pottage  
to full do not fyll  
For spyllynge the cloth  
If thou fortune to spyll.  
For rudnes it is  
thy pottage to sup  
Or speake to any  
his head in the cup.  
Thy knyfe se be sharpe  
to cut fayre thy meate  
Thy mouth not to full  
when thou dost eate.  
Not smackynge thy lippes  
As comonly do hogges  
Nor gnawynge the bones  
As it were dogges.  
Suche rudenes abhorre  
Suche beastlynnes flie  
At the table behaue  
thy selfe manerly.

thy

of vertue.

Thy fyngers se cleane  
that thou euer kepe  
Hauynge a Napkyn  
thereon them to wyppen.

Thy mouth therewith  
Cleane do thou make  
The cup to drynke  
In hande yf thou take.

Let not thy tongue  
At the the table walke  
And of no matter  
Neyther reason nor talke.

Plato.

Temper thy tongue  
and belly alway  
For measure is treasure  
the pꝛouerbe doth say  
And measure in althynges

Cicero.

Is to be vsed  
What is without measure  
Dought to be refused.  
For silence keepynge  
thou shalt not be shent

B. b.

where

The schoole

where as thy speache  
May cause thee repent.

**Mocra.** Bothe speache and silence  
are commendable

But silence is metest

In achylide at the table.

**Cato.** And Cato doth saye  
that in olde and yonge

The fytte of vertue

Is to kepe thy tonge

Pyke not thy teethe

at the table syttinge

Nor vse at thy meate

Ouer muche syttinge.

this rudnes of youth

Is to be abhorde

thy selfe mannerly

Behaue at the borde.

If occasion of laughter

at the table thou se

Beware that thou vse

the same moderately.

of vertue.

Of good maners learne

So muche as thou can

It wyl thes preferre

When thou art a man

Aristotle the Philosopher

Aristot.

this worthy sayinge writ

That manere in a chyld

are more requisite

then playnge on instrumentes

and oher vayne pleasure

For vertuous maners

Is a most precious treasure.

Let not this saynge

In no wyse thee offende

For playnge of instrumentes

He doth not discommende,

But doth graunt them

for a chyld necessary

yet maners muche more

see here he doth vary.

Refuse not his counsell

Nor his wordes dispise

to

The schoole

To vertue and knowledge  
By them mayst thou lyfe.

**H**owe to order thy selfe in  
the Church. Cap. v.

**W**hen to the Church  
thou shalt repayer  
Knelynge or standynge  
to God make thy prayer.

All worldly matters  
From thy mynde set apart  
Earnestly prayinge  
to God lyfte vp thy hart.

Psal. i. A contrite harte

He wyl not dyspyse  
whiche he doth coumpt  
A sweete sacrifice.

To hym thy sinnes  
shewe and confesse  
Askyng for them  
Grace and forgyuenes.

He



of vertue.

He is the Philition  
that knoweth thy soze.

And can to health  
A gayne thee restore.

Aske then in fayth

James  
the. i.

Not doubtyng to haue  
The thynges ye desyre  
ye shall then receaue.

So they be lawfull  
Of God to requyre

He will the heare  
and graunt thy desyre.

More mercifull he is  
then pen can expresse

The aucthor and gener  
here of all goodnesse.

All ye that labour  
and burdened be

Math. x.

I will you refreshe  
In comynge to me.

These are Chrystes wordes  
the scripture is playne

Spoken

The schoole

Spoken to all luche  
as here suffre payne.

Our wylls to his wordes  
then let vs frame

The heauenly habytacion  
therby we may claime.

In the church comly  
thy selfe do behaue

In blage sober  
thy continaunce graue.

Whyle you be there  
taulke of no matter

Noz one with an other  
whisper noz chatter.

Reuerently thy selfe  
Order alwaye

When to the Church  
thou shalt come to pray

Eche thyng hath his tyme  
Consyder the place

Foz that is a token  
of vertue and grace


the

of vertue.

The Worde doth call it  
the house of prayer  
And not to be vsed  
As is a fayer.

Take.  
rte.

The frutes of gampnge, bere  
tas and learnynge.  
Capitulo. vi.

 Lytle chyldre  
Eschewe thou euer game  
For that hath brought  
Many one to shame  
As drynge and cardynge  
And suche other playes  
Which many vndoeth  
as we se now a dayes.  
But yf thou delyghe  
In any earthly thynge  
Delyght in knowledge  
Vertue and learnynge  
For learnynge wyll leade thee  
to the schoole of vertue

Electo.

And

And vertue wyl teache thee  
Vice to subdue.

Vice beyng subdued:  
thou canst not but flozyshe

Happy is the man  
that vertue doth nozyshe.

By knowledge lykewyse  
thou shalt doubtles discern

By vertue agayne  
thy lyfe well gouerne.

These be the frutes  
By them we do take

Cursed is he then  
that doth them forsaake.

But we erre in wyt  
In folowynge our wyl.

In iudgyng that good  
which playnly is yll.

Let reason thee rule  
and not will thee leade

To folowe thy fanke  
A wronge trace to treade.

But

of vertue: ed T

But subdue thy luste  
and conqueit thy will

If it shall moue thee  
to doe that is yll.

For what hurte by game  
to many doth growe

No wyse man I thinke  
but doth it well knowe.

Experience doth shewe  
and make it manifeste

That all good men  
can it but deteste.

As strife and debate  
murder and thefte

whiche amonge christians  
wolde god were lesse.

with cursynge and bannynge  
with swearyng and tearyng

That no honest harte  
can abyde the hearyng.

These be the frutes  
that of them doth sprynge

¶

with

## The schoole

With many moze as euill  
that cometh of gameyng.

How to behaue thy selfe in cap-  
kyng with any man.  
Capitall. vii.

If a man demaunde  
a question of thee

In thine answer makeyng  
be not to hasty.

*Socra.*

Wate well his wordes  
the case vnderstande

Eare an answer to make  
thou take in hande.

Els may he iudge  
in thee little witt

To answer to a thyng  
and not heare it.

Suffer his tale  
whole out to be tolde.

Then speake thou mayst  
and not be controulde.

*Now*

**L**ow obeisaunce makynge  
 lokinge him in the face  
**C**retably speaking  
 thy wordes see thou place,  
 with countinaunce sober  
 thy bodie vprighte  
**T**hy fete tuste to gether  
 thy handes in lyke plight.  
**C**aste not thyne eyes  
 on neither syde  
 when thou arte praised  
 thetin take no pryde.  
**I**n tellynge thy tale  
 neither langh noz smyle  
**S**uch folly forsake thou  
 banish and exyle.  
**I**n audible voice  
 thy wordes do thou vtter  
**N**ot hie noz lowe  
 but vsynge a measure.  
**T**hy wordes se that  
 thou pronounce plaine

## The schoole

And that they spoken  
Be not in vayne.  
In vttryng wherof  
Kepe thou an order.  
Thy matter therby  
thou shalt much forder.  
Whiche order yf thou  
Do not obserue  
From the purpose  
nedes must thou swarue  
And hastines of speche  
wyl cause thee to erre  
Oz wyl thee teache  
to stut oz stammer.  
To stut oz stammer  
is a foule crime  
Learne then to leaue it  
take warnyng in tyme.  
How euyl a chylde  
it doth become  
Thy selfe beyng iudge  
hauinge wisdom.

And



of vertue.

And sure it is taken  
by custome and bre  
whyle yonge you be  
there is helpe and cure.

This generall rule  
yet take with the

In speakynge to any man  
Thy head vn couered be.

The common pꝛouerbs  
remember ye oughte

Better vnfedde  
then vn taughte.

How to order thy selfe being sente  
of message. Cap. viii.

If of message  
for the thou be sente

Take hede to the same  
Beue eare diligente.

Depart not away  
and beyng in doute

C iiii

Knowe

The schoole

Know wel thy message  
before thou passe out.  
With possible spee de  
then hast thee right t sone  
If nede shall requirre it  
so to be done.

After humble obeisaunce  
the message forth shewe  
Thy wordes well placinge  
in vttringe but fewe.

As shall thy matter  
serue to declare  
Thine answer made  
then home againe repare.

And to thy master  
thetof make relation  
As then the answer  
shall geue thee occasion.

Socra. Neither adde nor diminish  
any thyng to the same  
Lest after it proue  
so thy rebuke and shame.

But

of vertue.

But the same bitter  
so nere as thou can  
No faulte they shall fynde  
to charge thee with than.  
In most humble wyse  
loke done that it be  
As shall become beste  
a seruantes veyre.

¶ A gainste Anger, Enuise, and  
malice. Cap. ix.

If thou be subiecte  
and to anger thall  
And reason thee rule not  
nedes must thou fall.

Conquer thy wyl  
and subdue thy luste

Thy fany not folowing  
thy cause though be iuste.

For anger and furie  
wyl thee so chaunge

Vertu  
cles.

that

The schoole now to

That thy doynges to wise men  
wyl appeare straunge.

Thine anger and wrath  
seke then to appeare

Plato. For wrath saith Plato  
Leades shame in a leace,

Alocra. The hastie man  
wantes neuer trouble

His mad moody mynde  
his care doth double.

And malyce thee in oue  
to reuenge thy cause

Dread euer god  
and daunger of the lawes.

Do not reuenge  
though in thy power it be

Forgeue the offender  
being thine enemye.

He is perfectly pacient  
we may repute plaine

Plato. From wrath and fure  
himselfe can retrace.

Disdayne

of vertue. IT

Disdayne noz enuie

The state of thy bzother

In woꝛde noz dede

not hurtyng one an other. Seneca

Debate and disceate

contention and enuie

Are the chiefe frutes

of an euill bodie.

And Salomon saithe

The harte full of enuie Salo-

Of him selfe hath mon.

no pleasure noz cominoditie.

The frutes of charitie, loue, and  
paciencie. Cap. x.

Charitie seketh not

that to her doth belonge

But patiently abydinge

sustaynynge rather wronge.

Not enuiynge but bearinge

with loue and paciencie.

So

The schoole

So noble is her nature  
forgeuing all offence.  
And loue doth moue  
the mynde to mercie  
But malice againe  
doth worke the contrarie.  
whiche in the wicked  
wll euer beare stroke  
Patience thee teacheth  
therof to beare the poke.  
where patience and loue  
to gether do dwell  
All hate and debate  
with malice they expell.  
Loue constant and faithfull  
Pythagoras doth call  
To be a vertue  
most princ/pall.  
Plato doth speake  
almoste in effecte  
where loue is not  
no vertue is perfecte.

Pytha-  
goras.

Plato.

Desire

of vertue.

**D**esire then god  
to assiste thee with his gra.

**C**haritie to ble  
and patience to imbze.

**T**hese thze folowinge  
will thee instructe

**T**hat to vertues schoole  
they wyl thee conducte.

**A**nd from vertues schoole  
to eternall blisse  
where incessaunt ioie  
continually is.

**A** gainge the horrible vice of  
swearynge. Cap. xi.

**I**n vaine take not  
the name of god

**S**were not at all  
foz feare of his rod.

**T**he house with plagues  
be threteneth to visite

where

The schoole

where othes are vsed  
they shall not escape it.  
Iuste are his iudgementes  
and true is his woꝛde  
And sharper then is  
a two edged swoꝛde.  
wherfoze beware thou  
his heauy indignacion  
And learne to lyue well  
in thy vocation.  
wherin that god  
shall thee set oꝛ call  
Bysinge againe  
if it foꝛtune to fall.  
By prayer and repentance  
whiche is the onely waie  
Chꝛist wolde not the death  
of a sinner I save.  
But rather he turne  
from his wickednesse  
And so to lyue  
in vertue and goodnesse.  
what



of vertue.

What better art thou  
for this thy swearing  
Blasphemously  
the name of god tearing.  
Provoke his ire  
and kindle his wrath  
Thee for to plague  
that gevinge the hath.  
Knowledge and reason  
thy selfe for to rule  
And for to flee  
the thyng that is euyl.  
Seneca doth counsell thee  
all swearing to refrayne  
Although great profite  
by it thou mighte gaine.  
Pericles whose wordes  
are manifeste and playne  
from swearing admonisheth  
thee to obtaine.  
The lawe of god  
and commaundement he gaue  
Swearing

Seneca.

Peri-  
cles.

The schoole

**S**wearynge amongst vs  
in no wyse wolde hau  
The councell of philosoph  
I haue here expreste  
Amongest whom sweryng  
was vtterly deteste.  
Much lesse amongst chryistians  
ought it to be vsed  
But vtterly of them  
cleane to be refused.

¶ Againste the vice of filthy  
talkyng. Cap. xlii.

**N**O filthy taulke  
in no wise vse  
Thy tonge therby  
foz to abuse.  
Of euery idell worde  
an accompte we shall render  
All men I woulde  
this sayinge to remember.  
To god foz it  
at the generall date

In

of vertue.

In earnest oz sporte  
we shall speake oz late.

whiche daye to the iuste  
shalbe most toyfull

And to the wicked  
againē as wofull.

As we here doe  
so shall we receaue

Unles we repente  
and merrey of god craue.

If god wyl deale  
with vs so straighe

For thinges that be  
of so small waight.

Then haue we cause  
to feare and dreade

Our lyues lewdly  
if we haue leade.

Thy tonge take hede  
thou doe refrayne

From speakyng wordes  
that are moste bayne.

Thy

The schoole

Thy wyl and witte  
to goodnes applie

Aristot. Thy mynde exercise  
in vertuous studie.

CAgainste the vice of lpyng.  
Capitulum xii.

Plato. TO forge to fayne  
to flater and lye

Requiere diuers tollours  
with moordes saye and lye.

But the vtterance of truth  
is so simple and playne.

That it nedeth no studie  
to forge or to fayne.

Wherfore saye truth  
how euer stande the case.

So shalte thou finde  
more fauour and grate.

Use truthe and say truth  
in that thou goest aboute

For tyme of althinges  
the truthe wyl bringe out

Shame

of vertue.

Shame is the rewarde

For lying deue

Then auoyde shame

and bitter wordes trewe.

A lyar by his lying

this profet doth get

That whan he saith t ruth

no man wyl him credet.

Then let thy talke

with the truth agree

And blamed for it

thou shalt neuer bee.

Howe maie a man

a lyer ought truste

But doubt he dedes

his wordes being vntruste.

In tellyng of truth

there lougeth no shame

where vttering of lyes

deserueth much blame.

And though a lye

from stripes ye once saue

Di Thylle

## The schoole

Chyise for that once  
it wyl! the desceite  
Truste then to truth  
and neither forge nor fayne  
And followe these preceptes  
from lypng do refraine.

CA praiser to be saloe when thou  
geest to bedde.

O Mercifull god  
heare this our requeste  
And graunte vnto vs  
this nighte quiet reste.  
Into thy tuicoin  
oh lorde do vs take  
Our bodie's sleppnge  
our myndes yet make wake.  
Forgetie the offences  
this daye we haue wroughte  
A gainste thee and our neighbour  
in worde dede and thoughte  
And graunte vs thy grace  
hense forth to flie sinne

And

of vertue,

And that a newe lyfe  
we maie nowe beginne  
Deliver and defende vs  
this night from all euell  
And from the daunger  
of our enemye the diuell  
Whiche goeth a boue  
seekyng his praye  
And by his craft  
whom we maie betraye.  
Assiste vs oh lord  
with thy holy sprite  
That valiantly against him  
we maie euer fighte  
And winning the victorie  
maie liue by our voice  
And in his strength  
faithfully reioyce.  
Saying to the lord  
be all honour and prayse  
For his defence  
bothe now and alwaies.

D iii

The

## The schoole

**T**he dutie of eche degree  
briefely declared.

**1** Ye princes that the earth  
rule and gouerne  
Seke ye for knowledge  
Doubtes to discerne.

**2** Ye iudges geue iudgement  
accoꝝding to righte  
As may be founde  
acceptable in the lordes sight.

**3** Ye prelates preache purely  
the worde of our lord  
That your liuings & preachinges  
in one maner accorde.

**4** Ye fathers and mothers  
so your childꝝen instructe  
As maye them to grace  
and uertue conducte.



of vertue

ye chyldren lyke wyse  
obey your parêtes here  
In all godlinesse  
see that ye them feare.

5

ye maisters do you  
the thyng that is righte.  
Not lo kyng what  
ye may do by mighte.

6

ye seruauntes applie  
your busines and arte  
Doinge the same  
in singlenesse of harte.

7.

ye husbandes loue your wyues  
and with them dwell  
All bitternesse set aparte  
vsing woꝝdes gentell.

8

ye wyues to your husbandes  
be obedient alwaie

9

for

The schoole

For they are your heades  
and ye bounde to obeie

10 ye persons and bickers  
that haue cure and charge  
Take heed to the same  
and tyme not at large.

11 ye men of lawe  
in no wyse delaye  
The cause of the pooze  
but helpe what ye maie

12 ye that be craftes men  
hse no discreite  
Seeing to all men  
tale measure and weighte.

13 ye that be landlozdes  
and haue housen to let  
At resonable rentes  
do them forth set.

ye

of vertue.

ye merchautes that vse  
the trade of merchandise  
Use lawfull wares  
and reasonable prise. 14

ye subiectes lyue ye  
in obedience and awe  
Fearyng gods stroke  
and danger of the lawe. 15

ye ryche whom god  
hath goods vnto sente  
Releue the poore  
and helpe the indigente. 16

ye that are poore  
with your state be contente  
Not hauinge wherewith  
to lyue competente 17

ye magistrates the cause  
of the widdow and fatherles  
Defende 18

The schoole  
Defende agaynste suche  
as Shall them oppresse

19 All ye that are called  
to any other office  
Execute the same  
acordinge to iustice

20 Let eche here so liue  
in his vocacion  
As mate his soule saue  
and pfofer his nation

21 This granting god  
that sitteth on hie  
we shall here well lyue  
and after well die

Famam virtutis mors  
Abolire nequit q. F.S.

Printed at London in Pauls  
Churchyearde. By William  
Deare.

